An humble

VINDICATION

Of a Free

ADMISSION

Unto the

Lords-Supper.

PUBLISHED

For the eaſe, ſupport, and ſatisfaction of tender Conſciences (otherwiſe remedileſs) in our mixt Congregations.

As it was delivered at two Sermons upon the occaſion of this ſolemnity, in the weekly labours of *Iohn Humfrey*, Maſter of Arts, and Miniſter of *Froome* in SOMERSETSHIRE.

The Second Edition.

A Prieſt is taken from among men, and ordayned for men in things pertaining to God, who can reaſonably bear with the ignorant, and them that are out of the way, for that himſelf alſo is compaſſed with infirmity. Heb. 5 1, 2.

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BIBLIOTHECA BODLEIANA

ERRATA.

Page 9. line 6. for *fin*, read in, page 24. line 26. read *Let some of our other side.* page 74. line 20. for *most*, read more.

To the Reader.

Courteous Reader,

HAving (*by good providence*) had *some gleanings of this ensuing discourse, as it was delivered by the worthy Author in his own Congregation, and conferring my notes with an honoured Christian, I found such support and contentment to my own conscience in the sympathy of his approbation, that made me very importunate to have them perfected;*

and having at length obtained a compleat copy, I could not but humbly think it an engagement, much conducing to the glory of God, to get this precious light, left under a buſhell in a private auditory, to be ſet up publikely in a candleſtick of the Church, that the ſpirits of many others might be thereby diſclouded from the like ſcruples, that moſt ſadly hinder the bleſſed enjoyment of this Ordinance of Chriſt.

The worke needs not the commendation of another, having in it ſome exquiſite notions, and ſelf excellency enough, to commend it and its compiler; and although it muſt expect ſeverall cenſures (which is the common fate of the beſt works)

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according to the variety of mens humours in these times, yet I am perswaded by experience, to an impartiall and disengaged judgment, perusing it with a single eye, it will afford aboundant comfort and satisfaction, it being weighty, spirituall, and ingenuous, and a piece wherein (if I may use the word of one more learnedly able to judge of it) Mr. Humfrey has comprized the most materiall things that can be said in this business, as rationally and concisely as any beside him.

As it has pleased God therefore (pious Reader) to make me instrumentall that ever this came to thy sight, let me beseech these two reasonable requests of the. First, That

To the Reader.

That thou wilt passe no censure upon the Book or Writer, before thou hast read all over, weighing the whole parts together, and examined them seriously by the unerring rule of the word of God. Secondly, Having so done, that thou wilt not suffer thy self to be swayed from judging according to the truth, by any earthly respect whatsoever; and then I doubt not, but the Lord will suitably poure thee out a double blessing in the reading; of establishment for thy judgment, and of peace for thy conscience, which is the end of publishing this worke, and hearty prayer of the occasioner of it.

I. C.

AN

An humble VINDICATION Of a Free ADMISSION Unto the *Lords-Supper*

Marke 14. 23.
And they all Drank of it.

I Have ſpoken of the Inſtitution, Nature, and Ends of the Sacrament; I come now to the Receivers, *And they all drank of it.* In the 17 *verſe* of the Chapter, we find the twelve with Chriſt; They were his whole Congregation; in the 18th. *v.*

They were all sate at the Table; as they did eat (in the 22.) Jesus took bread, and gave it them, and so likewise the Cup (*v.* 23) Saying, *Drink ye all of it* (*Mat.* 26. 27.) And they did so saith the Text; *They all drank of it*, all the twelve without exception; from whence I gather a free Admission to this Ordinance.

My Brethren, this is a poynt we know troubles many, and I do humbly acknowledge my self the weakest of a thousand, to satisfie the difficulties of others; yet whereas the apprehensions, many times, of a playn honest meaning Christian, in its pure naturalls (I mean unconfounded with the judgements of others) may suit better with common understandings, than a more learned and elaborate disquisition; I shall Sincerely propose my very heart and thoughts in this thing, being ready to lye down at the feet of any truly Godly Soul; that either out of tenderness of Conscience, or strength of Reason, dare not, or will not, submit unto my judgement and practice in it.

For the managing the poynt, I shall briefly lay down my meaning, or state

ſtate of the Queſtion, give my Proofs, Reaſons, and Anſwer Objections.

For my meaning it is honeſt, and very plain, without reſervation. The Lord Ieſus has a Church in the World, wherein there is a viſible profeſſion of his name; In this Church, God has ſet up his Ordinances of the Word and Sacrament. Of theſe Ordinances, ſome are capable, and ſome uncapable; Thoſe that are uncapable, are ſo, either by Nature (who can diſcerne no meaning hereof) as Children, and Diſtracted perſons, or by the Churches cenſure of Excomunication, and no others. For thoſe that are capable, we muſt rightly conſider this capacity, in regard of the Church (or Miniſter) in Admiſſion of them to the Ordinances; or in regard of the Communicants themſelves in coming thither. Now I dare not yet poſitively ſay for the peoples part, that all are ſo capable that they may come as they liſt (though it be a duty none is excuſed from) becauſe there is a ſolemne preparation required, and many cannot ſeriouſly find in their hearts to enter; or renew their Covenant with Chriſt, whereof this is a pledge if it be not miſuſed. Yet I am

humbly perſwaded for the Miniſter and Churches part, (who on Gods behalf is to offer Chriſt freely, and ſo to tender the Covenant to all that will receive him) there is ſuch a univerſall capacity for all men indefinitely, that if any come in, as profeſſing themſelves ready to enter Covenant with Chriſt, deſiring ſo to ſerve him in the worſhip of this Ordinance (the former only excepted) we are to encourage them, ſaying with the Bride; *Revel.* 22. 17. *Whoſoever is a Thirſt let him come, whoſoever will let him come, and drink freely of theſe waters of Life, or means of Salvation.*

In a word, I do not believe that any, unleſſe firſt excommunicated (*ipſo jure*, or *de facto*) ought to be refuſed the participation of this Sacrament. *They all Drank of it.*

For my proofs; look into *Ex.* 12. we read of the Paſsover, which is the ſame in ſignification with the Sacrament, *v.* 3. *Speak unto Iſrael, let every man take his Lamb, a Lamb for a houſe.* *v.* 47. *All the Congregations ſhall obſerve it.* And *v.* 50. *The whole people did ſo as the Lord commanded them.* Adde to this 2 *Chron.* 30. 5. *They Decreed to*

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proclame through all Israel from Dan to Beersheba that they should come and keep the Passeover to the Lord. Here you see free Admission without exception. Indeed in *Num.* 9.7. we find a legall pollution keeping some back for a month and no longer, as it appeares in the 11 *verse*, which nevertheless was dispensable too at the prayer of *Hezekiah*, 2 *Ch.* 30.18. the reason being, because such uncleanesse kept them from the Congregation (a plain type of the excommunicated only) but as for any spirituall pollution whatsoever (which is to be washed away with a penitent heart) we read of none that might debarre them from that Ordinance. This is that we stand upon: As for their legall rites, who knowes not they are abolished?

Now the Elder Brother (the Passeover) being dead, wee shall find the younger (our Sacrament) to have possession of his inheritance in his free Administration. Turn to the 1 *Cor.* 10.17. *Wee being many are all partakers of one Bread.* All; at *Corinth* there were many it seems, came over from Heathenism to the Church, and as many as came into them, *All* (this is the very truth) were admitted

to their Communion.

But now I pray, what *All* were these? see *ver.* 14. *Flee Idolatry, I speak to you, as men of understanding, judge ye what I say, is not this Sacrament the Communion of Christ, how then can you communicate with Idolls?* This is the sense in brief of the whole Chapter; mark it: These *Corinths* were such luke-warm Christians, that they were sometimes ready to goe to their Idolls, and sometimes to Church; like those in the second of *Kings* 17.41. and happily thought it not unlawfull. Now this Argument *Paul* uses to reclame them; *Doe we not All partake of one Bread? therefore joyn not with Idolls. As soon as you come in to us wee admit, and joyn with you in our Communion, and profession of Christ, (who is God) and therefore how can you with shame now goe to the Table of Idolls (which are Devills?)* This is very foreeable and apparent, That these *Corinths* whilst they are but willing to profess Christ, though yet given to Idolatry, are admitted with the rest to the Sacrament, which very thing too, is urged as a means to reclame them from it: Compare this with 1 *Cor.* 11. 18. And there

there are the ſame *Corinthians* mutinous and even drunken together at this Table; now this certainly was a great profanation, for which they are reproved and directed to examine, and carry themſelves better for the future; but as for their comming together, and generall participation, that was but their duty, and nothing is, or could be ſaid againſt it.

Look back to 1 *Cor.* 10. 4,5. There wee have the whole body of the *Iſraelites* that paſſed through the Sea & Wilderneſſe, Baptized under the cloud, & drinking of the ſame Rock, Jeſus Chriſt; that is, admitted freely to both our Sacraments. Take any Chriſtian, & he will be ready to ſay, give me but any place of Scripture, or example of a generall Admiſſion, and I will be convinced; Now here is one expreſſe, where all without exception; even thoſe very ſcandalous ones, with whom God was not well pleaſed, but deſtroyed in the Wilderneſſe (while there was no legall Rites, ſpirituall uncleaneſſe not forbidding any) do freely participate of the outward Signes one with another.

Neither is it the ſaying this was a fleeting

Ordinance, & necessary to preserve their lives, that can abate the strength of this place, For doe we but mark the sense of the Apostle, and you shall see in this very point, and to this very purpose does he parallell these Types to our Sacraments. The scope is this, These *Corinths* were given to Idolatry and many vices, but yet thought well enough of themselves, being ready to glory of their outward profession, that they were of the Church, baptized, and communicating with Christians: Now the Apostle to beat them off from this vain conceit, tells them plainly, *I would not have you ignorant* (sayes he) *that All the* Israelites *were partakers of both these Sacraments, as wel as you, & yet many of them were justly destroyed when they ran to Idolls as you doe; and therefore take heed, and let them be a warning to you; As for these outward rites, they are things indeed, all that come to our Church, and profess Christ are admitted to, and so are ye, but yet think not you shall escape Gods Iudgments, if you walk not answerable to your profession.* The true importance of these words being well weighed, are sufficient of themselves to end this controversie, the

sense

ſenſe of Scripture, and not barely the words being Scripture.

Turn to the parable of the Feaſt, *Matt.* 22. with *Luke* 14. 16. 23. and though parables are not wholy Argumentative, yet in their main purpoſe they are as inforcing as any Texts beſides; Now if this generall Admiſſion is not a chief thing intended, nay the very ſcope of the parable, judge by theſe particulars.

1 Firſt, In *Luke* there is no other thing added, but the calling of all unto the Feaſt is the main buſineſſe there ſet down only.

2 Secondly, In *Matth.* where the ſtory goes on to the Wedding garment, unto the Maſters command is added the Servants bringing in all; both Good and Bad. *verſe* the 10th.

3 Thirdly; The Lords very exclusion of him that came in to the Feaſt, manifeſts he muſt be needs firſt admitted and brought in by the Servants, his Sinne conſiſting not in his comming thither; for that he was compelled to doe, (by which I conceive is meant his duty) but in his neglect of putting on his Wedding Garment; whereby it appeares by

his

his unpreparednesse, he had no mind to come at all, if he could have help'd it

4. Fourthly, Our Saviour explaines his own parable, signifying hereby that many are called, that is the worke of the Ministery, we are freely to offer Christ in his Ordinances: but few are chosen, that is the work of God, which we leave only to him. The Servants I say still brought the man in, it was the Lord only took upon him to Iudge and cast him out. Now who is that the faithful Steward that gives the houshold their portion of meat in due season, *Luke* 12. 42. but these that are thus doing? 1 *Cor* 4. 1, 2. *Acts* 20. 28. even as *Iohn* Baptizes All that came to him for his Baptism, *Mar.* 1. 5. *Matt.* 3. to the 11 *verse*, though at the same time some of them he calls vipers (*Adultis eadem est ratio utriusque Sacramenti*, so that I take this a strong proof with *Iohn* 3.26.) and as the Apostles themselves, that when thousands are converted at a Sermon, *Acts* 2.41.42. they immediately communicate with them, distributing freely not only the meat of the word, but Bread too of the Sacrament.

See once more, *Acts* 10. 28. A peculiar

liar place I like for the expreſſion. Saint *Peter* here was very ſcrupulons of admitting Chriſtian Communion with any but the *Iewes*, it was a pollution under the Law to participate in any thing with the *Gentiles*, *Io.* 4. But being better inſtructed by a viſion from Heaven, God hath ſhewed me now, ſayes he, that I ſhould not call any man polluted and unclean; I thank the Lord I have learned this ſame Leſſon with a ſatisfied Conſcience, to eſteem no man unclean, but all (unleſſe excommunicated) free in the uſe of Gods Ordinances. Adde to theſe proofs the conſideration of ſuch Texts as ſet forth Free grace, as *Iſa.* 55. 1. *Rev.* 22. 17. *Matt.* 11. 28. 1. *Tim.* 2. 4. *I.* 6. 37. with the like; And tell me when the Goſpel offers Chriſt, or when Chriſt offers himſelf and grace, which are the things ſignifyed, thus freely to poor Sinners, how can we have the Conſcience to turn them away from the Signs and means thereof in this Ordinance?

For my Reaſons. The firſt and chiefeſt I draw from the nature of the Sacraments. The Sacraments are *Verbum viſibile*, a viſible Goſpell; A declaring of Chriſt

Christ crucified; A Memoriall of the Covenant made by his death; that is, The Sacraments set forth Christ to the eye, as the Gospel does to the ear; the same matter is presented in both, only to divers senses, and therefore the same latitude (I suppose us within the Church & neither Infants, Fooles, distraught, (I may include drunk) or excõmunicate) must be granted to them both in their administration.

Upon this ground me thinks I stand as upon a Rock, against which all objections, like waves, doe but dash themselves in pieces. Look into the 1 *Cor.* 11. we find Christ in the words of Institution, ver. 25. telling us, *The bread is his Body; the Cup is the blood of the New Testament, and the whole action, an ordinance in the remembrance of him.* Now the Apostle comments on this in the 26 verse, *For as oft as you do it, you do shew forth* (sayes he) *the death of the Lord*; whereby you see plainly what is his judgment of our Saviours Institution, whatsoever you may think of it, and that is to be a Declaration, shewing, or holding forth his death (or Covenant made by his death) unto the Receivers. This

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word καταγγελία this annunciation, or shewing forth is taken from the *Iews*, *Exo.* 12.26.27. who were to instruct & declare the matter to their children at the Passover; so Christ is here shewed forth, as the matter of the Sacrament set forth, I may say, of God, *Rom.* 3. 25. as a reconciliation through Faith in his bloud, to declare his righteousnes for the remission of sins, alike in the Word and Sacrament. You have a place may fully expresse this for us: *O ye Galathians* Gal: 3.1. *before whose eyes Christ hath bin set out as crucified among you.* This expression may be well applyed to the Sacraments, which doe so shew forth Christs death, that they describe him crucified unto the sight, and set him out unto the eye, that which the word declares him to the hearing. Now if there be any to whom the matter of the Gospell may not be declared if there be any to whom we may not, or cannot shew forth the death of Iesus Christ, if there be any stand thus excluded from the Church, that (without her mitigation) we may not tender to them the Covenant, it is they, and they alone can be debarred from the Sacrament.

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To this end we know the Sacraments are counted Signes and Seales, (and Seal indeed as Signes) now wherein is this but as they signify or represent the new Covenant to us, ratified in the bloud of Christ? Vnderstand it thus; A man covenants with a Landlord about a purchase for his children at such a prize, the price being paid the bargain is establisht; This done he requires a writing, wherein the whole agreement is expresly declared; unto this writing the Lord puts to his Seal to witnesse the confirmation, and so it is deliver'd for his posterity. Iesus Christ does thus make a purchase for us, his death is the price he layes down to God for it, for conveyance of this purchase, the writing that is drawn is the Gospel, and the Seal put to this writing, is the Sacrament, both of which must goe, to make the publick Instrument firm, that is to testifie the ratification of it, and so it is delivered for the use of the Church.

More fully thus; A Prince (by intercession of a Favorite) sends forth a Proclamation of Grace to Rebels, upon condition of laying down their arms, and coming in to him, unto which he sets his

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own Seal for their assurance. This Proclamation is the word of reconciliation preacht, which runs conditionally to all, The Seal annext, is the Sacrament; now can it be imagined there is any to whom the Proclamation belongs, without the Seal? Is not the Seal publick as the contents of it? And so will it not be plain, that as we offer the conditions thereof to any, so likewise may we, and must we the Seal (upon their desire) to confirm them to come in, and submit unto them? Thus we see the very nature of the Sacraments is as Seales to a Writing, to be but necessary appendices of the Gospell.

To conclude this first reason, then let me adde force to it briefly. in these foure considerations.

1 That we find that the Gospell is to be preached to every creature, and a Baptizing them (which on the same ground in an orderly way includes this Sacrament with it) joyned as largely in the same Commission.

2 That as the Gospell is to All, so it offers Christ freely; Now can any avouch, that a poor Soul may take Christ freely without qualifications (which

(which is true in regard of any precedent merit, so there be a present giving up himself to him sincerely, as his Lord and Saviour) and yet let none but such as are qualified to their mind, be Admitted to receive him at the Sacraments? Is Christ offered as a free gift in the Word, and must we not come without our price and money to this ordinance? Why this is even as they conceive of *Judas*, who being about to sell our Saviour, went out to make his bargain, at the Supper.

3 That the Gospell-way is the best way to bring in Soules unto Christ. Let a Man be fully convinced of the free grace of God in Christ, his heart can stand it out no longer against his conversion. Now when the word is preached, the Covenant opened, and the Seal too applyed, this Message of reconciliation comes in its full vertue for the working this conviction, and faith unto Salvation.

4 That the Gospell is a peaceable Gospell, an Embassy of Peace, now how shall this peace be kept, if where it comes, it goes to making separations at this Ordinance? may a poor

Soul

Soul say, O Lord Iesus Christ, though I cannot lay claime unto thee as a Saint, I can as a sinner (I mean as a wounded sinner) whom thou camest to save; and shall none but Saints apparent be suffered to come unto him hither? In a word, is the Gospell peaceable, converting, free, universall? What is the Gospell but a declaring Christ Crucified? and what is the Sacrament in the Matter and Contents of it, but the very same? if *Paul* can tell us what it is 1 *Cor.* 11. 26. therefore there ought to be a free admission to it, as to the Gospell. Provided only I meane still, that wee keepe within the state of our question and observe the generall rule of decency and order 1 *Cor.* 14. 40. which text forbids all confusion (as to receive before one is baptized) and disorder (all comming unworthily) in Gods Ordinances, but not the Ordinances themselves for some mens disorderlines in them, otherwise there must be no ordinance at all allowed in this world.

My second Reason I draw from the nature of the visible Church; The visible Church is a number of such as make profession of Iesus Christ, and so are

Saints by calling, whatsoever they are in truth; the essentiall marks whereof (whereby it subsists us visible) is the Preaching of the Word, and Administration of the Sacraments; now unlesse Men will be so bold to divest our mixt Congregations (and so consequently all *England* formerly) of the name of the visible Church, they cannot take from us one of its essentiall notes, in the free use of this Ordinance. This Reason may have invincible support from Christs own doctrine and example.

First, His doctrine in those parables of the little and great fishes in one net; The good and bad called to one feast, as before; The Chaffe and Wheat in one Barne; Especially, the Tares and Corne in one Feild, *Mat.* 13. The Kingdome of Heaven is compared to that Field, and the Field (sayes Christ) is the World, that is, the Kingdom of Heaven in the world, or the visible Church cleerly in its Ordinances consisting of two sorts of professors, the Hypocrite, and the true beleever; which must grow together without separation (even when the Servants discerning the Tares, come and tell their Lord of them) untill the day of judg-

Judgment; now who dare go to anticipate that day, and enter upon the Throne of Christ? Lord is it thy mind we should make the seperation between these Tares and the Wheat at one of thy Ordinances? I can never beleeve then, thou wouldest have left this parable so undoubtedly set forth in the Gospell.

Secondly, His example, not only in the frequent converse with Publicans and Sinners, but even in this very thing we find him at the Passover, and his own Supper with *Judas*. The three first Evangelists bring him in expresse with the rest at Table, and as for *John*, who wrote after the other, the truth is, (which many do not, or will not know) he finding this Supper fully set forth by them already, as in other things, he sayes nothing of it. St *Luke* is most evident, 22. *ver.* 21 where we read after the delivery, Christ says, *Yet behold the hand of him that betrayeth me is at the Table.* Yet, as if he should say, Alas, though this *Judas* partakes with us in this very supper, yet wil he go and betray me; So that at the same time, when he openly declares what a reprobate or Devill he was (that this may not be poorely shifted off with his being

a cloſe hypocrite) he not only waſht his feet with the reſt at a Supper a little before, which *Iohn* only mentions, but here communicates with him both of the Paſseover and of this Supper. The evidence of which fact has ever appeared ſo fully to the Church, that this alone has been ground ſufficient to deduce their right of free Admiſſion; and what need more indeed be urged; but that men when they are willing not to ſee, will let any hand, put over their eyes, be enough to blind them.

My third Reaſon I take from the nature of Chriſtian Communion, and Church-fellowſhip, which ought to be in Charity; in humility; *without judgeing*; *every one eſteeming others better than themſelves*, with the like in many places; eſpecially in the Miniſter, who is to be gentle to all, ſuffering the evill (ἀνεξικακῶ) to win them by this free way to Repentance, 2 *Tim.* 2. 24. 25. And how impoſſible is this, if we muſt go to cenſuring of mens worthineſs & unworthineſs, preferring our ſelves, rejecting others? the ready way to nothing but heart-burnings, and diviſions, as we have too ſad experience already in moſt Con-

Congregations: To Give weight to this, remember three paſſages of our Saviours.

Firſt, That of the *Phariſee* and *Publican*, *Luke* 18. I need not relate it, only I beſeech you lay it to heart whether there be not ſomething (at leaſt ἐνέδρα 1 *Theſ.* 5. 22.) of the Phariſees, I thank God I am not like this Publican, in the turning away poor ſinners from this Ordinance. There is a proud Phariſaiſme, I will not accuſe any of this, the very latchets of whoſe holy deſires (erring after a likeneſſe here to the Church in Heaven) I may not be worthy; and there is a ſtrict Phariſaiſme, as the Iews that were ſo rigid in their Sabbath, Chriſt was fain to rebuke and moderate them in it; Of ſuch a rigidneſs as this, I cannot but moſt ſorrowfully complayn in thoſe, that will not allow a free Communion. *O my Saviour rebuke the humour of theſe times that is amiſſe, and moderate the zeal of all ſuch men, leaſt by their placing a peculiar and ſuperſtitious holineſſe on this Ordinance, they quite invert the charitable uſe of it and withhold the legacy thou haſt left thy people.*

Secondly, That paſſage in *Luke* 6. When they murmured at him for eating

with sinners; *the whole*, sayes he, *need not the Physitian but the sick, I come not to call the righteous but sinners to repentance.* O sweet Jesus, did'st thou alive offer thy self and company to the veryest Publicans, and never castedst out any that came to the, and shall we take stomach that thou art now thus offered at this Sacrament.

The third place is in *Jo.* 8. When some severe Iews had brought a woman taken in Adultry, accusing her by the law of *Moses*, that she should be stoned, Iesus said unto them, *Let him that is without sin himself, cast the first stone at her.* My Brethren, so say I, let a man examine his own heart, and if he does not find himself conscious of the same corruptions; let him have a censure to cast out others; for my part I must professe the serious acknowledgement of mine own vileness, makes me afraid at heart to turne away others, but I have learnt with Christ (*Heb.* 5. 2.) to pitty them (as a fellow sinner) by my own infirmity.

My fourth Reason will arise from the vanity, formality, impossibility, of selecting people to this Ordinance. Look up but to the

the heart of all theſe ſeparations they come to nothing; For put the caſe, you will have a gathered company, I pray who do you account indeed to be fit and worthy receivers? If not all that make profeſſion as we do mixtly, then, thoſe only that have an intereſt in Chriſt, and are true believers: Well, but how will you be able to know them? The heart of man is deceitfull above all things, who can know it? And if we can hardly diſcover our own hearts, how ſhall we ever diſcerne others? So that all will come but to thoſe that have the fayreſt ſhew, thoſe that ſeeme ſuch, and you cannot be ſecured, but there may and will be ſome Hypocrites, and ſo this true partaking as all one body and one blood, in ſuch an unmixt Communion as you pretend, vaniſhes, and there can be no ſuch matter; But now if men ſtand here upon a formall purity, and will have the outward pureſt Church they can, they go to ſeparating againe, and never leave ſeparating and ſeparating (as we have dayly Teſtimony) till they are quite ſeparated one from another; Even as in the peeling of an Onion, where you may peele and peele, till you have brought

all to nothing, unleſſe to a few tears perchance, with which the eyes of good men muſt needs runne over in the doing.

My fifth Reaſon I gather from the uniformity of the Service of God; If all other worſhip lies in common, it is an intrenchment upon the common liberty to put an incloſure upon the Sacrament. Are all the commands of God univerſall, why not *Doe this* alſo? If an unregenerate man cannot perform any thing that is acceptable to Chriſt, but it turnes to ſin (*non per ſe, ſed per pravam diſpoſitionem Subjecti*) and ſo is Damnable, *Pro.* 28. 9. and yet he is to doe his endeavour, and not to be excluded nevertheleſſe from any duty; why muſt there needs be an excluſion here upon fear of the like ſin and condemnation?

Let men on one ſide anſwer, why do you allow a *Syntax* in the whole ſervice of God beſides; and bring in a *Qua genus* of *Anomolaes* and *Heteroclites*, onely at this Ordinance?

Let the other ſide anſwer, how can we admit of Chiſdren as Members of the viſible Church, being born of Chriſtian parents, unto Baptiſme, and yet turn away the

parents

parents of thoſe Children from the Sacrament? Thoſe that have gone about to anſwer this, had better happly have ſaid nothing. for our free courſe of Baptiſme, and a deniall of this, is ſuch a Seam-rent, as will never be handſomly drawn up, though ſtitcht together; Nevertheleſs in yielding the one, they have granted the other.

I will adde, whereas on either ſide they have their formes, which they urge as *Neceſſary* (there being no admiſsion otherwiſe) to a very joyning in the ſervice of God; let both anſwer, whether they offend not a branch of our Chriſtian freedome concerning ordinances of men *Col.* 2.18.20. which, though we might ſubmit thereto *as prudentiall only*, in the outward man, we dare not ſuffer *to be ſet*, or creepe *into the ſeat of God*, I mean the conſcience, that is in bondage if any religion be placed in them. It is ill putting Gods Worſhip upon ſtilts, which to advance it a little higher in the outward port, are ſure to give it a fall into dangerous ſcruples & diviſions.

My ſixt Reaſon I lay down from my innocency in thus doing: 1. I doe but my duty: 2. I have no power to turn away

away any: 3. I hope the beſt, of all: 4. I know God can turn the worſt even at this ordinance if he pleaſe: 5. I endeavour my utmoſt *de jure*, that all come prepared: 6. I humbly confeſs all our ſins (as *Hezekiah*) deſiring true repentance, and a pardon for all our omiſſions; and ſo laſtly, I venture the iſſue all on God, knowing that his ordinances are a ſweet ſavour unto him, whether we are ſaved or periſh by them.

I might adde here more conſiderations very preſſing, from the command, and good of comming; from the evill of omitting this ordinance.

For the good of comming; The Sacrament is a means, and a pledge; a means as well to receive grace, as a pledge to aſſure us thereof: Now ſuppoſe a poor Soul wants grace, whether ſhall he come but to the means of receiving it? The ordinances are as the Baths, there are many come to the Bath, that are never the better for it, yet as they are means of health they are open and free for all, to come, and make experience of them. I conceive as much of the Sacrament, and though we may ſcruple how an unregenerate

nerate man can receive it as a pledge, yet as it is a means whereby grace is conveyed, there is no difficulty.

For the evill of omission; In the Law those that neglected Circumcision and the Passeover were to be cut off; & in the Gospell *Matt.* 22. those that came not into the Feast, were destroyed, the Lord giving a reason *ver.* 8. because they were not worthy. Alas! we make a scruple only of comming unworthily, whereas they are most unworthy of all that come not in to the Supper; we doe not find any of the Servants durst refuse to call in all: if they had left out any, they might have bin worse served. This one thing hath long stuck on my thoughts; how shall we neglect a certain duty of administring, or of comming to the Sacrament, for fear of accidentall scandall, or of committing an uncertaine sin, in the doing? Is not this a kind *of doing evill*, (the evill of omission) *that good may come of it? whose damnation is just*: Rom. 3. 8.

But I will say no more, thus much shall suffice, εἰς κατασκιὰν I will not give you my Reasons by the heape, but by the weight; I humbly commit them

them to you, onely with this caution, that no man take occasion from hence to presume; for as the *Israelites* (that were destroyed, after they passed the Sea, and drank of the Rock) are set for a warning to the *Corinthians*, so are they both set for a warning to us, that wee daily examine our selves, and come with reverence, least we being freely admitted by Gods goodnesse, perish nevertheless with them for our own unworthiness.

THE

The Second SERMON.

NOw for anſwering Objections εἰς ἀνασκευὴν, Two things I muſt premoniſh you: 1. Whereas common notions are like diſhes, where the ſame matter dreſs'd but in another way, or variegated in the expreſsion, receives a ſeverall reliſh and eſteem in the palats of ordinary judgements, you muſt pardon me the Liberty if at any time I be forced in the Cookery of the ſame ſenſe to ſerve you in more words than enough to any Objection. 2. Whereas many Godly in theſe times have a prejudicate opinion againſt this free Admiſsion, ſo that whatſoever

ſoever may be ſaid, is not like to remove all ſcruples, which are ſo much faſtened on their Conſciences, thinking they have holyneſſe on their ſide; we are to goe unto the Throne of Grace, to pray the Lord to give us his Spirit of illumination to direct us in this truth, which is able alone to convince and ſatisfie us. And as for me, if I deliver what is not conſonant to the holy Word, I deſire the Lord to blot out my Sermon, with my ſin, that none of his Little ones may be offended by it; but if it be the mouth of Truth too much kept in ſilence, delivering nothing but the very doctrine and practice of Chriſt himſelf and his Apoſtles, (as one of his weakeſt ſervants does heartily beleeve) I hope the Lord will give a bleſſing on it, and ſend it out as a light into your hearts, to diſcover thoſe ſubtilities of Sathan, whereby he would obſtruct your comfort in the uſe of this Ordinance.

Objection 1. *This Doctrine will take away the uſe of the Keyes, Excommunicate Excommunication, and leave us no Diſcipline in the Church.*

Anſw.

Anſ. Vnto this by way of conceſſion, although it has been thought theſe cenſures belonged but to the Church, untill they had a Chriſtian Magiſtrate, I grant,

Firſt, That there is a power of the Keys in the Church.

Secondly, that the exerciſe of this conſiſts in Excommunication.

And thirdly, That the want thereof in the right inſtitution is to be bewayled.

But by the way of ſatisfaction, I Anſwer, this objection is grounded meerly on falſe ſurmiſes about Excommunication, which being removed as the fewell from the fire, it will go out of it ſelf.

1 It ſurmiſes this Church-diſcipline to lye in ſuſpenſion from the Sacrament, as if Excommunication were but an Excommunion.

Let us therefore know, that theſe Church cenſures are puniſhments upon ſcandalous perſons (after a legall conviction) whereby they are debarred from Chriſtian ſociety in generall (leſt they leven others by their example) for els what is it to keep a prophane perſon from

from the Sacrament, but to gratifie him, who never intended, at leaſt never cared, to come thither? But now when men will take theſe keyes that were made to the great Church doore, opening and ſhutting to all fellowſhip, and fit them only to the Chancell doore, as if they peculiarly belonged to this Ordinance, they many times get them in ſo far, that being unable to work them out again, they never leave turning and locking till they have both ſhut out the Sacrament from the Church, and the Church from the Sacrament.

2 It ſurmiſeth the inſtitution of this power to be in reference only to the Ordinances, to keep them pure and holy, as if the Sacrament eſpecially would be defiled otherwiſe to the receivers.

Let us therefore further know the ends of theſe Church cenſures, that they concern not thoſe that are admitted to the Ordinance, but are uſed in reference only to Offenders, that thereby they may be kept in awe, and brought to Repentance. The only ends are παιδεία καὶ νουθέτησις, παράδειγμα (as others have it) for their reformation, ſatisfying

ſatisfying the Congregation, and to warne others.

3 It ſurmiſes a moſt neer eſſentiall relation, between this Excommunication and the Communion; as if it were a part of it; at leaſt ſome neceſſary Antecedence, as if the Sacrament could not be Adminiſtred without it. Let us therefore diſtinguiſh finally, between the exerciſe of the Keys as Acts of Diſcipline; and the uſe of the Ordinances as acts of Worſhip; and though the Keys may have ſome diſpoſing power in regard of the outward order of our worſhip, yet is there no alyance in the nature of one another; one is in one Element, the other is in another? even as the Acts of the Aſſizes may have influence on, but they have no relation to the nature of your private occupations.

In duties there may be a double relation; a relation of Ingrediency, as Faith has to Prayer, without which be in it, it cannot be effectuall; or a relation of Subſerviency, as the Law has to the Goſpell, in being preparatory to it; now there is no ſuch relation at all, not only no ingrediency as a part of it,

but even no essentiall subserviency, or dependance between Excommunication and the Sacrament. For what is the exclusion of another, to the communicating of the Receiver? what Physicall or Morall antecedence, has the punishment of one at the Assizes, to the worke in your shop, doing your trade? there is indeed a Key of instruction very requisite for our preparation, but as for these Keys of censures what can be more distant and impertinent, to those that are coming hither? So that I judge there is no more reason for one upon this ground to say, I will not go to the Communion, because there is not excommunication, than for one to say, we have here no Iustices or Sessions, we have no Magistrate in this Town to look to people in their dealings, therefore (because it is better that we had) we will not live here, but hold it altogether unlawfull to follow our ordinary vocations.

Rep. *But is it not a heavy case we have no discipline established?*

Answ. I say, true; but what then? therefore

therefore must we have no worship?
Socrate ambulante fulguravit.

Object. 2. *The most of men are wholy unfit and not capable of this Ordinance. This is enlarged, Here are things to be done, Preparatory; in serious examination; Exequutory, an exercise of Faith, Love &c. And here are things to be received, Remission, increase of Grace, Assurance; which all cannot obtain neither. Therefore no free Admission hither.*

Answ. There is a manifest weakness in this arguing from mens unability, to our duty. For as to the Churches part, in admission of all (as I at first distinguisht) who can but look upon an outward capacity; here is nothing to them, no more than *Judas* unworthinesse and inward incapacity was to Christ. Let every receiver think what he has to doe. But as to the peoples part, I answer 3. things.

1, There is no duty a natural man can perform rightly, so that unbelievers

are wholly uncapable to hear, to pray, or come to any Ordinances, where Graces are to be acted and received, as well as at this Sacrament, but I hope that will not exclude them therefore from all, and give them a writ of Ease to doe nothing; I wonder grave men should beat the ayr thus with a Feather.

2. I say to every man, though he cannot doe what he should and ought to doe, he must still endeavour to doe what he can. The insufficiency of any debtor (incurr'd through his own fault) does not discharge his Bond, but he is to pay what he can; it is every mans doing less than he can, that shall condemn him at the last day, say Divines; so say I, Let every man do what he can still, and this is plain Divinity.

3. There may be a difference between a worthy Receiver, and a Receiving worthily; as a poor man (sayes *Perkins*) though but unworthy to sit there, may carry himself very worthily at the Kings Table. In this case therefore whosoever thou art, doe thou labour thy best to prepare thy heart, and if after thy examination, thou judgest thy self but unworthy, let thy humbled soul come

and say nevertheleſſe, Lord; if I am unworthy, whither ſhall I goe to make me worthy? Is it not to thee my kind Saviour, that has an invitation (*come ye laden*) for the pooreſt ſinner? It is true, many count me but as a Dog, Lord I confeſs I am no better in my own apprehenſion, but let even this poor Dog eat of the crums of thy Table. If I neglect my duty, I certainly offend thee, If I come Lord, I doe but humbly venture on thy mercy.

Rep. *But is not the Ordinance hereby taken in vain againſt the third Commandement?*

Anſw. On the Receivers part when they find no benefit by it, they may judge ſo, and are to find their fault, and repent of it; But not of the Admitters part, who are to doe their duty, and leave the ſucceſs to God; Even as Chriſt Preached to the people in Parables, and gave only his Diſciples the privilege to underſtand them: And as all were ſuffered to touch Chriſt, when but one only received vertue from him; ſo doe I humbly conceive are wee to

ſuffer all to come unto him here, leaving it to his breaſt alone, to give out the effectuall benefit, to whom he pleaſes.

Objection 3. *Holy things to holy men.*

Anſw. There is a double holineſſe, an Inward, and Outward holineſſe; And this both in Things and Perſons: In Perſons, An outward holineſſe conſiſts in their bare profeſſion, and name of Chriſtian, and ſo are *Saints by calling*; an Inward holineſſe conſiſts in the worke of Grace upon their hearts, and ſo are *Saints by election.* In Things likewiſe, The Ordinances are all holy, There is an Outward holineſſe in the Outward communication of them; There is an Inward holineſſe in the Inward Communion, vertue, power or efficacy of them, Now Outward holy things to Outward holy men, and Inward holy things to Inward holy men; a viſible Ordinance to the viſible Church, and the invifible Grace, to the invifible Members that have a ſaving intereſt in them by Faith.

Rep.

Rep. *But doe we not hereby make our ſelves one with the wicked with whom we joyn, and can we have Communion with* Chriſt *and* Belial?

Anſw. We doe, and muſt be one, with all that joyn in the ſame profeſſion; that is, we are one, or one body, as Members of the ſame viſible Church in its outward capacity, freely adminiſtring the Ordinances, whereof we are to partake; but we are not one with them in their evill diſcourſes, we diſclame them wholly in the impiety of their converſation. So that we have communion herein only with Chriſt, and have nothing to doe with *Belial*. For I would not have any ſo groſly think, that a joyning with a wicked mans perſon, is having a communion with *Belial*, but accompanying him in his evill wayes (*Communio malorum non maculat quemquam participatione Sacramentorum* (ſayes Auſtine) *Sed conſentiane factorum*:) If the *Corinthians* were alive, and you joyned with them in going to their Idols, this were indeed a commun-

nion with *Belial*, but if you only joyn'd with them in comming to the Lords Table, you ſhould partake of Chriſt alone, as the Godly of them then did, and as we ought to doe. I will goe with the wickedſt man alive to the Church, but I muſt leave him at the Ale-houſe; We may joyn with any to doe good, as to worſhip God in his Ordinance, to profeſſe, and confederate in Chriſtianity; but we cannot (that is we may not) joyn with any in the leaſt evill; we cannot ſerve God and the Devil.

But you will ſay further, Doe we not profeſſe the wicked, with whom we joyn, not only to be one of us, but one of Chriſt, and Partakers of his death? and how can we doe ſo? I anſwer very well. The viſible Church is the Body of Chriſt, as Chriſt ſaid, *Every branch, in mee, that beareth not fruit. Io.* 15. 2. As *Peter* ſayes, *There are ſome that deny the Lord that bought them.* 2 *Pet.* 2. 1. As *Paul* ſayes, *There are ſome that are ſanctified with the bloud of the Covenant, which they trample upon. Heb.* 10. 29. (with *Heb.* 2. 9. 2 *Cor.* 5. 14.) So ſay I of all ungodly profeſſors, They are ſuch branches in Chriſt, redeemed and

ſanctified

ſanctified, in the ſame ſenſe as the Scriptures mean in theſe places; that is, in regard of a viſible eſteem, whereby they externally partake of the Ordinances of Chriſt, and ſo are reckoned as Members of him.

Let ſuch texts be laid a little more to heart, and when you have made the Orthodox interpretation the Queſtion will be even done, and we ſhall be no longer afraid of a free Admiſſion, when we muſt affirm, that there is an hiſtoricall viſible faith, that gives an outward Church-right unto the Elements, as a true ſaving Faith, that gives intereſt to the effectual grace of the Sacraments; Even as the branches have ſome union with the root, that bring forth only Leaves, though they partake not of that vitall ſap, that ſends forth fruit alſo.

Object. 4. the Seal is ſet to a Blanck, if All be admitted.

Anſw. Unto this, which hath trouled many, I anſwer not preſently by the diſtinction of an Outward and Inward, an Abſolute and Conditional ſealing

ſing: But I deſire a right underſtanding of this Notion, how the Sacrament is a Seal taken up upon the Churches truſt. I have alwayes thought here lyes generally ſome miſtake, men take it to be a Seale unto their Faith, and if there be no true faith, it is ſet (they think) unto a blank, and this breedes a miſerable fear, to whom it is delivered. Let us know therefore (I propoſe it ſubmiſſively) that the Sacraments are not properly Seales unto our Faith. How doe we conceive Faith, ſuch a thing as muſt have Gods Seal put to it? God doth not atteſt our Faith, but the truth of his own promiſes, *Heb.* 6. 17. but they are Seals properly of the Covenant: A Covenant is a thing muſt be ſealed, and the maker is to atteſt it thereby.

Indeed they may be ſaid to be Seals of our Faith (as Divines ſpeak) *conſecutivè*, by a conſequence of ſpeech, becauſe as Seales confirm a thing, ſo Faith is confirmed and ſtrengthened by receiving; which is an effect thereof, *Heb.* 6. 18. but they are not *Formaliter*, formally in a true proper ſenſe, Seales unto any thing but the Covenant, or repreſentations of the effectuall Seale, the bloud

bloud of Christ, by which it being ratified with God, the Lord declares it by the Gospell; unto the administration whereof, the Sacraments are set, to signifie the undoubted truth of it, as Seales (we say) and signes, shewing us, As the Bread and Wine is broken, powred out, & offer'd, with the other actions, so surely hath Christs Body been broken, his bloud shed, that all that believe in him according to this Covenant, should have grace and salvation by him.

And if it be to say more, God does hereby engage himself to make it good. The expression is borrowed from *Rom.* 4. 11. where Circumcision is said a Seal, not simply of *Abrahams* Faith, but of the righteousnesse of his Faith (or, of righteousnesse, I take it, through Faith: *Phil.* 3. 9.) that he should be the Father of them that believe, which thing sealed to, is the very tenor of the Covenant. Now let Circumcision be received on *Isaac* the Child of promise, or on *Ishmael* that must be cast out, it is the same Seal of *Abrahams* Covenant; Let the Sacrament be offer'd to the Godly, or to the Hypocrite, it is the same Seal of God declaring the truth of his Covenant,

nant, which ſtands moſt ſure, *and all the unbelief in the World cannot make it of no effect.* Even as a Proclamation of pardon (as we inſtanced before) unto Rebels, comes with the Broad Seal to thoſe that refuſe it, and yet it is no leſs a true Seal, and ſet to a true writing, than if they did all come in and embrace it: ſo that if it want its due effect on the Receiver, it may be ſaid (if you will) to be ſet upon a blank (where Seales are ſet) but not to a blank, ſeeing the Lord hath ſet it, to the truth of his Word, or grace of his Goſpell.

Rep. *But were it not abſurd for a man to ſet his ſeal, when there hath been no agreement and tranſactions before? So do unregenerate men, who come to the Sacrament without that ſolemn giving up the Soule to God, as he ought who enters Covenant with him.*

Anſw. I grant with ſorrow, there are too many of us come abſurdly, and but wickedly, when we forget to doe that we ought, the Lord forgive us: but

but though in the reciprocall action, as it is to be a seal (as is said) of mans part, the receiver failes in his solemn mutuall ingagements according to the Covenant (whereof he is to repent,) yet as for the Minister, or Church, who offer it as a seal on Gods part, there is a true seal to a true Copy, and nothing out of Order.

The Sacraments therefore may be considered in their nature, and in their use: In their nature, I take them to be Gods seals only, as primarily signifying his grace, and shewing forth Christ, though in the use and effect they are to be mans too, as secondarily he is reciprocally to believe, and engage himself unto God: (*Sacramenta nostra accipimus ex manu dei, & nobis sunt signa gratiæ primò, secundariò obligationis & professionis nostræ. Parens in Loc. prædict.*) In the notion they are mans seals, we may conceive the Sacraments Seals of Faith, for Faith is the condition of the Covenant, and we seal to our Condition, so that as they are conceived thus indeed, they are seals of Faith, because seals of the Covenant, which I stand upon; But as they are Gods seals,

for

for the same reason they cannot be seals of Faith (but *consecutive*, as I said before, in regard of the effect to the Godly, to yeeld what (remotely and expressively) may be) because God seals not imaginably, to our part of the Covenant which is Faith, but to his owne part, which is the Promise, and so I call them seals of the Covenant or promise formally and not of Faith.

Now I say clearly, though an unregenerate man cannot receive the Sacrament as a seal of his Faith, yet the Church can give it, as a seal of the Covenant; and though it wants its due effect on him, there is the right nature nevertheless in the Administration, though not a right use of it in the receiver; even as at the word, where there may be true preaching, and the nature of the Gospell, though the hearers apply it not as they ought by faith.

Look back to that only place *Ro.* 4. where it is said Circumcision is a seal, *Abraham* is said to receive it as a seal, which receiving includes Gods giving, so that we must look upon the Sacraments in the nature of them, as Gods

seals

seals from the very institution; who else durst appoint such things to signifie such spirituall matters? and as they are Gods seals they are set to his own word, & so can never be to a blank while there is truth in the promise, and writing in the Gospell. Now then the Sacraments being Gods seals certainly, in the institution and nature of them, if I should deny them to be mans seals at all, there being not for it one tittle of Scripture, I should quite remove the scruple from the hearts of men; but whereas (that I may not remove their care and duty too) I grant though in the nature of seals, they are Gods Seals, Gods own Seals, seals of the Covenant only, yet in the use of seals and effect, they are to be mans seals also, seals to the Condition of our part, seals of Faith, and so I cannot, I may not acquit the receivers wholy, but that they come absurdly, set a seal to a blank, and take the Sacrament in vain (as it is to be their seal) if they come without Faith, and those solemn engagements as God requires of us: though I can fully acquit the Church herein, in her delivery of the signs on Gods part (as

we

we are his Embassadors;) because the Covenant by him stands sealed to all whomsoever, and there can be no doubt of sealing to a blank I affirm, so long as the Promise or the Gospel it self holds in force, the tenour whereof this Sacrament seals absolutely to us. The tenour of it I say, mark me, not our interest in it; for that it seals not absolutely. Assurance being concluded by way of discourse, and whatsoever is common to the Hypocrite with the beleever cannot conclude it. The Sacrament is the externall seal (the internall only of the Spirit (as witnessing with our spirits, *Ro.* 8. 16.) can absolutely give this interest to any) this outward seal, is set to Gods outward Copy of the Covenant, that is the word; now look what the word affirms, the Sacrament seals, and confirms according to the tenour thereof, and no otherwise. Now the word speaks not particularly of any mans single interest, but generally it declares to all a common interest upon condition they beleeve; now as this interest is expresst conditionally, so the Sacrament cannot seal to it but conditionally, according to that tenor is expresst;

or

or rather let me say the Sacrament seals generally (so I will expresse it) the truth of the Covenant freely to all, engageing them unto it, and the interest or benefits of the Covenant, to every single person, upon the terms, conditions, or tenor only of the Gospell.

I must professe this in the Embrion has layn a long time in my apprehensions, and I cannot but be glad to find of late a piercing godly and excellent man (I take him) whom the right conceiving of this alone (he saies) converted his opinion and satisfied him.

The Covenant runs thus, He that believes shall be saved, adde I believe; *Ergo* I shall be saved, from which syllogism we gather our assurance. Now to which of those propositions (saies he) does the Sacrament seal? not to the minor as it is surmised, for no Scripture sayes of any particular man he beleeves, and God seals to his own word, not ours. Nor to the Conclusion for the same reason. But to the major, which it absolutely seals, as true to us, according to the tenour of the Gospell.

Object. 5. The Covenant belongs not to All, therefore the Seals neither.

Answ. The Covenant is sometimes taken in Scripture for those absolute promises of Gods putting his Laws in our hearts, keeping us by his power to salvation, and to the like purpose, *Heb.* 8. which are proper only to his Elect, and belonging to his secret will: Or the Covenant is taken as it is for the tenour of the Gospell in Gods revealed will, and so it runs on these terms, *Whosoever beleeves shall be saved*, and whether this belongs to all, is no question. It is true for our comfort; whosoever comes under these conditions, may have an assured trust, that the absolute promises also belong to him; but nevertheless it is the conditionall Covenant, or the Covenant in its conditionall capacity, that is tender'd to us in the word, and sealed to, in the Sacrament: So that the Covenant is indeed of the same extent with the Gospell, and the very tenour shews it universally belonging to whomsoever.

Now then, As when I have a business to

to propose in generall to my Parish, I read the Contents, which when they like, I propose certain Articles, and say, whosoever will agree to this, let them come and set their hands unto it. In like manner here, when I have held forth the glad tydings of the Gospell, I shew them the conditions of the Covenant: Jesus Christ offers life to all upon these terms of Faith; If you will resolve to accept him as your Lord and Saviour, to forsake sin, and serve him; come, put your hands and seals thereunto, in this Sacrament, & loe here is the seal of God, on his part if you do, (to witnesse the certainty of salvation promised to you) obliging him to his word. So that to speak sincerely, if wee should propose two men, one that is not in Covenant with Christ, and one that is, this Sacrament doth more ingenuously belong unto the first, who hereby comes to do it solemnly at this time; supposing now he resolves to enter Covenant with him. You will say, the Covenant doth not belong to him; What? Doth it lye upon his everlasting damnation or salvation, and not belong to him? The benefit of the Covenant, you

may truly say, belongs not yet to him, untill he is in Covenant, but the Covenant it self is of Epidemicall concernment, and so far belongs to all, that it is to be rendered freely, and offer'd to them, that whosoever doth receive it, may have the benefit of it.

Rep. *But what right doth this give him to the Covenant?*

Answ. As the Sacrament is a shewing forth of Christ, with a tender of the Covenant in his bood, there is an open, free, generall right to it, for all that will come in to Christ. Let me beseech you, mark this distinction; There is a double right here observable. A right of Obligation, and a right of Privilege. For the right of Obligation, in the Ministers offer of Christ freely, and the peoples receiving him in his own terms, I doe avouch a universall right, to every Ordinance, *Isa.* 66. 23 they being dutyes of worship, which is of universall command (and this often, primitively once a week) though for the right of Privilege in any, to enjoy the sweetnes, comfort, efficacy, life, and benefit of them

them, I acknowledge is it a perogative, belonging only to the Saints, and Elect of God.

Now put case, a poor soul should stand in doubt of his right to this Ordinance, that yet fain would come to Iesus Christ. Let him say, Lord, My heart is humbly afraid of my unworthinesse, yet seeing I come resolving to give up my Soul to thee, and it is our duty to come in, at this Supper; This Right of Obligation shall be my warrant to bring me in, and then Lord I hope thou wilt let me find the Right of Privilege too, in thy due season O my God.

Put case again, A godly heart should rise at the conceit of a wicked person receiving with him, Let him think presently thus, though there is a neerer Right unto my soul, blessed be the meer free grace of God, yet there is a Right of Obligation to every one, I ought not to be offended with any, the Lord sanctifie it to them for their conversion. The knowledge of this plain distinction (without the inveaglement here, of *Adrem & In re*) may doe very much to allay the troubles of many Iudgments, and more Consciences in this controversie.

Object. 6. The Sacrament is not a converting Ordinance, we preach to all to convert them, but wee may Administer only to the regenerate, to confirm them.

Answ. Unto this Objection because it is so much urged, give me leave to use some words. I doe acknowledge Divines do usually distinguish, of a Sacrament of Initiation, and Confirmation, ingeniously attributing our new birth first to Baptism, and then our nourishment and encrease unto the Supper, and so they make a converting Ordinance of the Word, and [Baptism (the laver and means of regeneration) and a confirming one only, of this Sacrament; although I take a grant of the one, to be a sufficient *medium* to prove the other.

But under favour, unlesse this distinction be taken onely in regard of the outward visible Church (into which, tis true Baptism alone does initiate, enter, or first incorporate us, and this supper confirm, or continue us as members thereof) we must understand it, not after a rigid

rigid form of ſpeech, and Idiome of truth, but after a more ſolute and ingenuous conception; that is, it is ſuch a notion as holds full enough to be handſomely ſpoken, but holds not ſo ſtrictly as to build arguments on it, otherwiſe the ingenuity thereof will trip up their judgment.

It is a rule therefore worthy here of our knowledge, that in divinity, we often give an indefinite denomination to things as they are moſt eminently inclined; As for inſtance, in indifferent things (which are *indifferentia ad unum*) when they incline more to evill in the uſe than to good (as many harmleſſe recreations) we condemn them indefinitely as evill, though in ſome caſes they are warrantable. *Ec.* 3.4 And I may happily with right circumſtances lawfully uſe them. So whereas this Sacrament doth more eminently incline to be, and is καθ' ἐξοχὴν moſt uſually confirming, and more ſeldome converting, they do *a parte eminentiori* denominate it indefinitely a confirming ordinance onely. And indeed this is true when it is taken in reſpect of the ſame perſons, whom we ſuppoſing to

have been converted by the Word and Baptiſm (*ſuo modo*) already, the Supper is, and can be only a confirming Ordinance unto them without queſtion. But as for others, who we conceive, not yet converted, and ſo humbly coming hither as wayting in the wayes of God for converſion, I doubt not, as there is no Scripture to the contrary, ſo there is no reaſon, but as the Word and Baptiſm doe confirm, as well as convert; (the Spirit is not tyed to one meanes, *Iohn.* 3.8.) ſo may this Sacrament convert as confirm, according as God gives forth his grace to the Condition of the Receivers.

There is therefore an error (to anſwer directly) in this Objection about the nature of the Sacrament (which being as we have ſhewn) a viſible word holding forth Chriſt and the Covenant to the ſight, is converting, as the Goſpell doing the ſame to the hearing; for if the Centurion believed only by ſeeing Chriſt corporally on the Croſſe; if the contemplation of the Creatures, ſacrifices, ſight of miracles, have been means, to ſome of their religion and converſion; we cannot doubt, but the eyes

may

may much more ſpiritually inſtruct us here in the melting objects of Chriſts paſſion, redemption and tender mercies outwardly repreſented, ſeeing we hope the working of the Spirit too, by virtue of an ordinance. *As at the word, Chriſt comes into the heart by the ſenſe of hearing, ſo at the ſupper by the ſenſe of ſeeing, touching and taſting.*

Let the World Anſwer *Pauls* argument, To ſhew forth the death of Chriſt is the means of Converſion. The Sacrament is the ſhewing forth his death. 1. *Cor.* 11. 26. Therefore as it does ſo, it is undoubtedly converting. Hence I obſerved in the words of inſtitution, there was a *Take* and an *Eat*, two words, a *Take* for ſuch as have not Chriſt (a word of grace) to convert thoſe: and an *Eat*, for ſuch as have already received him, to nouriſh and confirm them. For, put caſe, a morall man, taken for a good man, yet unregenerate, is, and cannot be refuſed to be, admitted hither: The man does his beaſt to prepare himſelf, and ſo comes; doe wee think now, to ſuch a man the Ordinance is neceſſarily fruitleſſe, and can

have

have no work on him? then God help us. Shall not his examination, confession, prayers, meditation, with all the Ministers exhortations, be more solemnly conducing now, to work grace in his heart, and to convert him (this being the way of the spirits motions) than the bare preaching of a sermon? Especially seeing the word doth not only precede, but accompany, and is a very part too, of the Sacrament. *Accedat verbum ad elementum & fit Sacramentum.*

But, put case further, a poor Soul much humbled in the sight of his sinnes that cannot yet be able to believe and close with Christ, comes hither, hoping to meet with this favour here; well, the word of reconciliation is freely opened, the free mercies of Christ set forth, and all this while it hath not happily this effect upon his heart, yet when he comes to see the truth of all this sealed with Gods own seal, Christ freely offered, and peculiarly received of him in the Sacrament, his Soul by all these heavenly wires is catcht, taken, drawn, and even enforced to a saving Faith; the Spirit using such most powerfull methods

methods, for the work of his grace, which he infuseth in us, by a sweet attemperation to the will, not by compulsion, *habitus infusi*, being wrought *per modum acquisitorum*. And this we have lively represented in the two Disciples of *Emmaus* whose hearts did burne within them at the hearing of Christ, but at the breaking of bread their eyes were fully opened to know and to believe him, *Luke* 24. 30, 31.

Rep. *Although a Man may be converted At, it is not By the Sacrament, it is occasionally, but not intentionally a converting Ordinance.*

Ans. This being undeniably granted of our opposites, the matter is upon the point yeelded; for consider sincerely this: It may be, Peradventure a man may be converted by it, and no text expresly forbids any comming to it; is not this enough? An *It may be* granted, (lay it wel to heart) and no place to the contrary alleged, who doubts not but all *It may bee's*, all occasions must be taken for our salvation?

But

But that I may wholly root out this ſubtility, which I think the ſpirit of error has inſinnuated in the hearts of many Godly men; I have three things more to ſay, which by Gods bleſſing will fully do it. Provided, if the thing ſerves our turn you will not be grating on the expreſſion.

1. Let us clearly know, that the Sacraments, and all Ordinances, are primarily and properly means of grace; It is but in a remote ſenſe, they are means of converſion, or confirmation. For this grace we receive in the uſe of them, is that which converts ſome, and ſtrengthens others. Now then we come to this Sacrament, as the means to receive Gods grace, and this grace, which he diſtributes as a moſt wiſe God, works in every one, as his ſtate and need requires; in the converted for their ſtrength and eſtabliſhment, and in the unregenerate for their converſion.

2. Conſider what is Converſion. There is an outward converſion from Heatheniſme, to the profeſsion of Chriſt; wee doe not ſtand to ſay the Sacrament is ſuch a converting Ordinance, as if Chriſt ſhould bid us goe forth

forth with this Sacrament, and convert the Nations, let this be imagined only of the word. But there is an inward effectuall converſion of ſuch as outwardly profeſſe Chriſt, to the truth of grace in their hearts. Now how is the worke of grace (or true converſion) wrought through the word it ſelf? Not from any active power it has *per ſe*, upon the Soul; but *per modum objecti* we ſay, and inſtrumentally: the object is propoſed or revealed, that is all the word does, and then it is the Spirit that by illuminating the mind, and a touch upon the will, brings the heart to embrace the object, whereby it is converted. Now is it not juſt thus likewiſe in the Sacrament? This Sacrament ſhews forth Chriſt Crucified according to the Covenant, who is the true object of Faith and Life, upon this the Spirit of God draws the heart (by illumination and conviction) to embrace him upon thoſe terms he here is offered, inſomuch that experience can witneſſe that ſome are, and have been hereby converted. What difference is there imaginable between this converſion, and at the Word? what a ſhift is it to ſay it is only At, and not

By

By the Sacrament, when it is instrumentall (morally we mean, not physically) *per medium objecti*, as the Word? where I may say the same too as truly, that it is more properly At, than By, the Word it self, there being no active vertue but of the Spirit, in the one, or the other.

3. As for this scruple of the Sacrament being occasionally, not intentionally converting; There may be a principall intention and subordinate; more primary, or secondary ends in an Ordinance: Though the word be the principal converting Ordinance, we cannot deny but others may be subordinately also converting, as Prayer; why els doth the Church pray, *Turn thou us, and we shall be turned, Convert thou us, and we shall be converted*? Now as Prayer and other means of Grace are converting, and that intentionally in being used to this end; So I affirm of the Sacrament, unlesse you can find in your heart to keep this pitifull shift still, and say, rather than this shall be, you will distinguish between a converting ordinance and means of Conversion, other ordinances are means of Conversion, but yet the word, you persist, is the only in-

intentionally (that is intended) converting ordinance: Well; goe too, what then I pray? To the purpose. Then you wil say the word shall be held forth to all as intended to convert them, but the Sacrament shall not, being not so intended in the Institution: Be it so: It followes then, there must be no Ordinance administred to those that are not converted, but only that which is thus an intended converting Ordinance: Is this as you would have it? This is the very ground on which you stand: But hark ye, my Friend, I pray then what shall become of publick prayer & other Ordinances in the Church, when the Word is the onely principally intended converting Ordinance out of question? By this doctrine at one dash you take away all other duties in our mixt congregations: In what a case are you here brought? what can you invent? On necessity you must recant and confesse indeed, that Prayer and the like duties, though not principally, yet in a subordinate way are converting Ordinances, or means and helps of conversion; and upon that account you admit all to them: Now if you will doe so, then is

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the door as full open in this ſubordinate way too, for the Sacrament: If you will not, I beleeve the Sacrament will be contended to be ſhut out with ſuch good company, and deſires to fare no better than her fellow-ordinances.

Rep. *But unregenerate men (you will ſay) are dead in their ſins, and ſhall we give bread to the dead? men muſt firſt be living, new born, and converted Chriſtians, before they can feed at the Sacrament?*

Anſw. As for the ſenſe of this, it is anſwered already, as for the words and Fancy, I return accordingly. If wee could conceive any bread to be ſuch, as would fetch life in a man, wee ſhould give it him when he is dead; but now ſee *Io. 6. 33. I am the bread of life*, ſayes Chriſt, *not only* (I hope) *to confirm, but give life*; Now Chriſt being offered in this Sacrament, this bread, is the bread of Life, this cup, the cup of Life, able by Gods grace as well to beget Life, as increaſe it. If we give *Aqua vita* to dying men, we may give

Calix

Calix vitæ to dead Christians, to quicken and convert the unregenerate, as to comfort and establish others.

Object. 7. Judas *received not the Supper, for in* Mat. 26. 23. 26. *he is said to dip his hand in the dish before the administration, & in* Io. 13. 30. *as soon as he received the Sop he immediately went out. Besides some learned men conceive the Sauce he dipped in, was the Sauce of bitter herbs in the Passeover (called* Cheroseth) *and that was therefore before the Sacrament.*

Answ. Here is a manifest mistake in the ground of the objection. It is supposed St. *John* speaks of the Passeover Supper, as the other Evangelists, but see the first verse of *John* 13. with verse 29. and it is expresst, *Before the feast of the Passeover, Supper being ended*; as if he should say, As for the Sacrament Supper at Passeover, the other Evangelists have fully spoken, but there was a Supper a little before, where there was remarkeable these passages they have omitted, and so he relates a washing the

Disciples feet, and other things that were not to be done at the solemnity of the Passeover, for the feet were to be shod then, & the like gestures quite contrary: *Ex.* 12. 11. But if (as some say) those passages which noted their haste out of *Egypt*, were not obligatory when they came to the Land of Rest, yet so large a circumstance as is here mention'd of *John*, to be introduc'd of Christ at that time is not probable.

See *Jo.* 12. 1. There Christ came to *Bethanie* six dayes before the Passeover, whereabouts he stayed that time (going sometimes to the City to preach, *Mar.* 11. 17. 19. and back again) it being neer the Mount of *Olives*, which he did then frequent. *Luke* 22. 39. In this space he rode to *Jerusalem* on an Asse, and came back at night. *Mar.* 11. 11. Now this night happily, or thereabouts, was this Supper *John* mentions, where *Judas* having received the Sop, went from thence, to agree with the Priests, the Devill then putting it into his heart. *Luke* 22. 1, 2, 3, 4, *When the Passeover drew neer*, mark it, *Then entred* Sathan *into* Judas, *& he went & communed how he might betray him.* Then when it drew neer, that is about a night before, or just

two

two nights, comparing this with *Mat.* 26.2.14. *Mar.* 14. 1- 12. So that it could not be at the time ſuppoſed, that is manifeſt.

Now on the morrow, or two dayes after this, Chriſt went from this *Bethany*, again to *Ieruſalem*, (which was ſome 2 miles thither) it being the day of the Paſſeover. [Whether Chriſt kept it the ſame night with the Jewes, I need not controvert, ſeeing he kept it certainly the firſt day of the Feaſt, *Matt.* 26. 17. *Exod.* 12. 16. and the time when the Paſſeover was to be kill'd *Lu.* 22.7. *Mar.* 14.12.] There according to the Law, he eat that Supper with the Twelve, and inſtituted his own. *Mat.* 26. 26. Now here was *Iudas* amongſt the reſt, ſitting together with them at the Table till all was done. *Luke* 22.21. And when they were riſen, Chriſt with his Diſciples going again to the Mount of *Olives*, *Iudas* ſtole away (happily in the dark) to fetch the Officers according to his agreement, and betrayed him. So that Chriſt forewarned his Diſciples twice of *Iudas* Treaſon, the night or two before, by giving him a Sop, with which *the Devill entred his heart* at firſt, to ſet him upon his bargain; if you

consider well *Io.* 13, 27, 28, 29, 30. with *Luke.* 22. 3, 4. and here at the time of his own Supper with a like *Item* again, by dipping his hand with him in the dish; A like I say, not the same; for St. *Johns* giving him the Sop is not the same thing, as not at the same time, with Saint *Matthew* and *Marke's* dipping in the same dish. That I say being before the bargain (while it was to do, *that thou doest do quickly* ibid. 13 27) this at the very time of accomplishing it; (being already agreed, and so in effect done, *verily the Son of man is betrayed*, Mat. 26.24. with *Luk.* 22. 22.) Neither may the Disciples second enquiry *Is it I*, Scruple us herein, if you but ponder what *Iohn* addes uppon this, ver. 28. and *Luke* 18. 34.

As for many learned mens thoughts about the Sop and the Supper, whether there was one two, or three, this night, I leave only as conjectures, wherein they may erre as they have likely done in this, and so not to be built upon; and forasmuch as *Iudas* was at Table, by the testimony of 3 Evangelists, me thinks their witnesse should be sufficient for his receiving; but when it shall be considered too, that the fourth is so far from saying any thing against it, that he sayes nothing of this Supper

at

at all, they having ſufficiently done it already, I hope this objection will trouble Folkes no more.

As Chriſt offers himſelf to thoſe that refuſed him, *You will not come unto me, that you may have life. I would have gathered you, and you would not.* As Chriſt converſes with thoſe that could not profit, *You underſtand not, Io.* 8.43. *becauſe you cannot hear my words.* And as Chriſt when he preaches to all freely, ſayes, *He that hath ears to hear, let him hear;* So does he adminiſter this Sacrament to *Judas* amongſt the reſt, and ſo do I adminiſter it to all, ſaying, *He that can receive, Let him receive it.*

Object. 8. *Vnworthy Receivers are guilty of Chriſts blood, and eat their damnation, therefore wee muſt not allow a free Admiſſion.*

Anſw. Unto this I ſhall ſpeak Firſt on the Churches part, and Secondly, on the Receivers.

1. For the Churches part, I mean the Admitters (if the term takes place with us) and Ioyners; I do verily beleeve, let men urge what they will, this can never

be made any way to concern thē. There is a generall command, *Doe this*, every one is to examine himself and to come worthily, if they doe not, they receive their own damnation (ἑαυτῷ. 1 *Cor.* 11. 29.) they receive not ours, who do our duty as we are bound, and leave others unto God.

Rep. But you will say; *If another should be taking a cup of poyson shall not we be partakers of his bloud, if we doe not hinder and forbid him?* Qui non vetat, &c.

I answer, (besides that we have no *Quum possit*) it is a wonder to me any religious man should compare this Sacrament to a Cup of Poyson, seeing it is in its own nature a Cup of Blessing, and if it prove death to any (as Sin may take occasion from the Commandement and slay us) through their own impiety; it is more than we can know, or ought to judge, seeing God is able to make it (as it is) a Cup of Salvation, even to the worst. Let us act with charitable thoughts, and leave the successe to God. Even as *Paul* in his preaching, who

who in 2 *Cor.* 2: tells us, *It was the savour of death unto some*, ver. 16. *yet must be preach it in every place*, ver. 14. *because it was nevertheless a sweet savour unto Christ, in those that perish'd, as in those that were saved*, ver. 15. So say I of this Sacrament, we must doe our duty and administer freely, knowing God will make all his ordinances a sweet savour to himself, whether it be of life unto life, or death unto death to any of us.

2. For the Receivers part, there is a double duty; A principall, *Doe this*: And an accessory, *Let a man examine himself*. We are bound to come, and to come worthily; If a man failes in the one, and is not sufficiently prepared; I dare not say, that must keep (I am sure it will not excuse) him from the other. This is certain; those dreadfull expressions of being guilty of Christs bloud, and drinking damnation, are to make men take heed that they prepare themselves and come worthily, but I cannot think they are to affright any man from the Sacrament. There are 3 *Quere's* therefore I will submit here to further consideration.

The first, Whether the very eating and drinking of an unworthy Receiver be damnation, that is, (to free some weak minds from fearfull thoughts) whether it be such a sinne, as makes a man guilty (without repentance and Gods mercy) of Condemnation? And I conceive we must distinguish between the very receiving, which is good; and the unworthinesse, which makes the sin only. This unworthinesse is in the Person, or in the Act: In the Person it consists in his evill conscience, which will condemn him whether he comes, or abstaines from comming. Put case one receives not, and is unworthy, the guilt of his unworthinesse lyes nevertheless upon him for that, it may be, more; for in this very refusing, his own Conscience condemns him, and God is greater than his Conscience, whereas if he comes, it happily may excuse him something in not neglecting the outward performance, not aggravate his condition; for though he failes in the inward, and that failing is sin, yet that Act he does makes him not more sinfull for the doing, but he would have sinned more to have failed in that too, and not have done it. Unworthinesse in the

act

act, consists in the obliquity, deficiency, or failing in the right manner of receiving, though the outward work it self be not amisse. There is the matter of a duty, and manner; As for the matter, every one can doe, in a Christian deportment at the Table, but in the manner, to receive in Faith, Love, and other graces as we ought, this a naturall man cannot doe, and so he sinnes in his duty. His very Act is not sinne, so far as he does doe in the matter it is good (not only *sub genere entis*, but good *in tanto, sub genere morum*) but this failing and swerving in the manner, is the evill, which as it cleaves unto, we may conceive, defiles the Act, and makes it lyable unto judgment.

Now then my second Quære is, Whether receiving the Sacrament unworthily, is otherwise damnable, then praying and hearing unworthily; (whereof Christ sayes as much, *Go and preach, he that beleeveth not is damned*, *Mar.* 16. *Iohn* 3. 18. *ipso facto* as much as here) And if it be not, why upon the same account, as men goe to prayer, to the word, and other dutyes, though they cannot pray and hear worthily, they may not as well goe to the Sacrament? my thoughts

are

are thus; It is a ſad *Dilemma* unregenerate men are in; If they pray, hear, receive, they ſinne (not in what they doe, I conceive, but in what they not doe) by failing in the manner, their perſons being not acceptable; If they doe not pray, hear and receive, they ſin worſe and are impious. Now what muſt be done here? If there be a neceſſity of ſinning, of two evils the leaſt muſt be choſen: its a leſſe evill to doe what we can, though the outward matter only be done, than to fail in matter and manner too, wholly caſting off the care of God. But if that axiom be true, *Nemo anguſtiatur ad peccandum*, there is no caſe wherein a man is neceſſitated to ſin, (and ſo that ſaying *Of two Evills*, muſt be taken alwayes *de malo pœnæ*, not *culpæ*, *Rom.* 3. 8.) then it is moſt clear, Every man muſt come and do the beſt he can, which if he doth happily he ſhall not ſin (at leaſt ſo far he does not) and God may bleſſe his endeavours, *Habenti dabitur*, whereas if he neglects, he ſinneth without queſtion, this being *malum per ſe*, the other *per accidens* onely. I will be bold therefore to diſtinguiſh: there may be a profane, preſumptuous coming to an Ordinance, or a Chriſtian

an coming in conformity to Gods worſhip; though it is better not to come, than to come in a profane way, this being rebellion and ſin in the fact; yet I ſay clearly, it is better to come in a Chriſtian way, though but in an outward cō-formity to Gods ſervice, than altogether to neglect it; which being granted and practiſed of all in other duties, I think it but a begging the queſtion, to deny it in this Sacrament.

My third Quære is, Whether an unregenerate man conceiving himſelf not worthy, muſt never come to the Sacrament, for fear of eating his damnation. And herein my thoughts are apt to run comparatively on the word; The word ſets forth Chriſt on the termes of Faith and new obedience, that is the Goſpell rightly adminiſtred, whatſoever effect it hath on the hearers; Now it is their part indeed to receive and apply it by Faith, if they doe not, it pronounceth them damned; Thus the Sacrament likewiſe ſhews forth Chriſt unto the ſight; and for the Churches part ſhe is to declare and offer him to all, however he is received: Now the receivers, 'tis true, in the like manner again are to receive in Faith as they ought to doe: If they

receive

receive unworthily, as the word denounceth, this ſeals to their damnation. Now a man will ſay, if the word pronounceth my damnation, ſo long as I am an unworthy hearer, I will not goe thither, I ſhall but hear my damnation; but I ſay you muſt goe thither, you lye in a damned ſtate already, and it is neceſſary this damnation ſhould be pronounced upon you, to awake you out of your ſecurity in it, that by the terrours of Conſcience you may be driven to repent and be converted; ſo the word is good in it ſelf, and the ſavour of life even while it damns a man, if he uſefully receive it: ſo ſay I of the Sacrament, it is good in its nature, it is appointed for our good, and ſo wee are to come unto it, as a means of grace; but if it accidentally ſeals to any man his damnation, it is through his own unworthyneſſe, and he is then to make the ſame uſe of it, as of the damning word, that laying to heart the horror of his ſinne, in being guilty of the bloud of Chriſt, he may be provoked thereby to fly to Ieſus Chriſt, for a merit of his bloud to waſh away his guilt of it; and having received ſo many ſeales of his damnation, he may be forced to the Lamb who alone is able to open

open all those seals, by pardoning his sins, and so to turn the savor of death unto life, and to make even damnation it self (such is the power of his grace) subservient to his conversion and salvation. I summe up this: If comming unworthily makes a man guilty of Christs blood, by powring it out in vain, what shall an open refusing deserve, that even tramples upon it in the despising this ordinance?

Object. 9. *The Ordinance is polluted if all be admitted.*

Answ. Unto the unworthy receivers, it may be said defiled, in that sence, as all things else are to the unbeleevers, whose conscience is defiled, that is I conceive in sinning in all that he does *Tit.* 1. 15. But unto the admitters (unless they be convicted) and joyners (who (as the Schools say well) concurre in their *Actu physico*, not *morali*, to their act of receiving, not unworthiness) their minds being pure, All things (even the worst) are pure, and there is no more reason to be afraid of comming for that unworthiness of another, than for a man to scruple likewise, because the cloath is not

not clean enough upon the Table.

Indeed in the Law we read of a distinguishing the clean from the unclean, *Levit.* 10. 10. & 11. 47. which otherwise would defile their Sacrifices. *Hag.* 2. 14. and their very Temple. *Ez.* 23. 38, 39. Such an outward holinesse had their legall Rites, that it could be touched, but the holynesse God now requires is more inward certainly, and to be laid up closer in the heart, than that the externall holynesse of another should come at, or reach it: We must conceive under the Gospell, all this legall holinesse, in places, persons, things is abrogated, so that there is nothing unclean now unto us. *Rom.* 14. 14. which thing was shewed *Peter* in a vision; it is pity men had need of another to mind them of it. But that all scruple may be removed, Christ has left it in plain words, *Nothing without the man, defiles the man,* Mar. 7. 15. *and nothing that enters into the mouth*; as if he would meet with this in particular, *Matt.* 15. 11. If the heathen husband be sanctified to the beleeving wife, which is the neerest communion that can be, 1 *Corinth.* 7. 14. so that she must not separate from him in the duties of Marriage, as it is Gods Ordinance, I

may

may reſolutely ſay, it is not the unworthineſſe of another, ſhall make the true beleever ſeparate from the Sacrament, but even the vileſt that comes there, are *ſanctified to him* (ἐν τῷ πιστῷ) that is, are clean in reſpect of his communicating with them, ſo that their wickedneſs, being an externall thing to him, cannot defile his duty. This is the privelege (I take it) of the Goſpell many think not of, that now we are to have Free Ordinances, and to account no man unclean in the uſe of them.

My Brethren, there are ſome touches of the Law and Superſtition on you; you know what a ſacred thing was made of the Communion Table when the Rail was about it: now I pray think how you refine and ſpirituallize your old Superſtition, by putting a ſpirituall rayl about the Sacrament, when you debarre poor ſinners from comming hither; Let us take heed, there will be ſomething of the Phariſee in theſe ſpirituall proud hearts of men, there will be ſetting a rail ſtill about the Communion Table.

Rep.

Rep. *But are we not faulty and partake of other mens Sins, if we do not our best to have the Leaven purged out, and therefore we may not say*, Am I my Brothers keeper, *look they to it?*

I Answer. There are severall dutyes of a Christian he is to do: He is to pray, receive; He is to love his neighbour: Among the rest there is a duty (much neglected) of brotherly Admonition, whereby we are to Rebuke the faulty, and to tell the Church of them, supposing it in a capacity to hear us, if we neglect our duty we are guilty in some measure, partakers of their sin, and defiled by it; well, let this be granted; what then? why we must labour a Church establishment, and so to amend this great neglect among us, but I hope it will not follow, that in the mean while we must not receive the Sacrament, pray, nor perform those other several duties we have to doe, it is a plain fallacy (*à dicto simpliciter ad dictum secundùm quid* I take it) to think our comming to the Sacrament with a wicked man is sin it self, or makes it the sin, or us more guilty of the sin, because

cauſe we ought to have admoniſhed them, and laboured their excommunication: no, this neglect of ours is the ſin by it ſelf, and the comming is our duty: God forbid that I ſhould think, if I do ſin in omiting one thing, that I muſt not therefore go to do my duty in another. Becauſe the leven is not purged out muſt there be no lumpe? this was, I may humbly ſay, a too overly ſurpriſe of godly Mr. *Burroughs*.

Rep But you will ſay more obviouſly, *Are not all ignorant and ſcandalous perſons Swine and Dogs, to be rejected and kept from the Pearls and holy things of the Sacrament?*

I anſwer, I dare not ſay ſo; though I ſee what intereſt lies at ſtake, which may ſoon fancy a Chriſtian conveniency, into a Divine neceſſity,

For Firſt, This is *Petitio Principii*, and if you ſpeak indefinitely, my proofs aſſure the contrary.

Secondly, I place a great diſtance between an unfitnes to come unto the Sacrament as in other duties (*Let a man examine himſelf*) and being excluded.

Thirdly, the keeping of any cannot be pretended to, without power in our unelдred Congregations, it being confeſſed a power not of order, but of juriſdiction.

Fourthly, men may be Dogs and Swine, either in the courſe of their lives, or in the publick eſteem of the Church; now in our Miniſteriall admiſſion, we are to look on men as they are in the Churches eſteem; and may not account or deal with them as Dogs (as wee cannot execute an arrant thief) untill they are juridically cenſured to be ſuch, by lawfull authority. And though they have no right here *in foro poli, Dei*, yet they have *in foro ſoli, Eccleſiæ*.

Fifthly, To ſpeak particularly: Concerning the ignorant, I dare not judge ſo rigorouſly; The 5 *Heb.* 2. comes neer me heart; there are many ſorts of ignorance, the caſe whereof may need inſtruction moſtly, not cenſure; Now that, the very ſolemnity, with all our Preaching, Catechiſme, and exhortations, doth (I conceive) afford, to all of capacity, (who only come) fully informing them of the difference between this Sacred Table and common bread; which is diſcerning the Lords body, 1

Cor.

Cor. 11. 29. Sufficient happily to our admission though not to their Salvation. For the scandalous we know there must be admonition first, twice or thrice, *Mat.* 18. 15. 16. And then if they continue obstinate (not else) and are notorious, an Excommunication is granted. *verse* 17. 1 *Cor.* 5. 13. yet I cannot find any where (unless I look without the book) that this is meerly in reference to the Sacrament, but from Christian Communion in generall; at least in the primary nature thereof, though I will yield much by way of indulgence, unto the Churches wisedome, according to the ancient practise of the *Iews* and *Greek* Christians; the severall species or rather degrees whereof I must leave unto more Learned Rabbies, And as to this present writ of suspension in hand, which men would have a middle thing between Admonition and Excommunication, I must make my return truly, *Non est inventa, in baliva nostra.*

I speak it with reverence to wiser judgments, who may allow as prudent, in the way of Discipline, what they will not enforce upon the Conscience, as necessary, in our worship.

Obj. 10. *The last Objection is from those severall Texts that are alleged for a separation from wicked persons.*

Answ. Unto all which I answer briefly, and (I conceive with submission) fully; Separation from wicked men is either in regard of their sinnes, or their Persons In regard of their sinnes, it consists in departing from their evill courses; In regard of their persons, it is either in case of common familiarity, or in case of Excommunication. Now it is certaine we must separate,

First, from all wicked men in their sins and evill courses, this is out of question.

Secondly, we grant that we must separate also from them in common familiarity; taking heed of intimacy and keeping them company, lest we be partakers of their sin, by infection or connivance with them.

But Thirdly, I affirme there is no Scripture commands our separation from them in the Sacrament, or any of Gods publick Ordinances, unless in case of Excommunication; which alone can debar any from Church-communion.

In

In the first sense you must take these Scriptures, *Eph.* 5. 11. 1 *Cor* 10. 20. 21. These *Corinths* did well to come to the Lords Table, their sin was only in partaking with Idols. so 2 *Cor.* 6. 14. to the end, where they are rebuk'd for joyning in the same sin of Idolatry. If you understand this, *Be not unequally yokt*, of Marriage, compare it with 1 *Cor.* 7. 13. 14. There the beleeving wife must in no wise seperate from her Infidell husband, here she must come out & be seperate, how can this be reconciled but that she may have communion with the Person in what is Lawfull, and yet be seperate from him in his ways, that are evill? You may adde happily in this first sense. *Ier.* 15. 19. 2 *Thes.* 3. 6. 11. *Rev.* 2. 6. All which texts are hereby answered, that though indeed they doe command a separation from the wicked; it is from them in their sinnes, not from joyning with them in doing our duty.

In the second sense, you may take 1 *Cor.* 5. 9. to the 12. 2 *Thess.* 3. 14. *Rom.* 16 17. 2 *Tim.* 3. 5. 2 *Io.* 10. 11. *Pro.* 22. 24. 25. and it may be 2 *Thes.* 3. 6. *Tit.* 3 10 and so these Scriptures are likewise answered, which doe further forbid us the wickeds familiarity, as their

ſins; not a bare accompanying with any in Gods Ordinances.

Rep. But you wil ſay, *If I muſt decline a wicked man, ſo as not to eat with him*, (which I interpret by our ordinary converſatiō) *how much more muſt I decline him at this Sacrament?*

I anſwer, this is a clear fallacy, I am ſorry to ſee many graveld in their minds at it; as if there were any force in this, I muſt not be ſuch a mans common companion, therefore I muſt not goe to Church with him: wee muſt know, Arguments from the leſſe to the greater, muſt be in things of the ſame kind and nature; Now it is one thing to eat at home, an indifferent action where I am left to my own arbitration and muſt not chuſe evill, I mean in preferring bad ſociety: and another to eat at the Sacrament, which I am bound unto as a piece of the ſervice of God, & cannot omit at my pleaſure, without offending his command. Let me adde (to explain, and avoid ſcruple) I may ſin in admitting one into my friendſhip, whom nevertheleſſe I may lawfully be with-

withall I doubt not, (and at Table too) on my occaſions.

In the third ſenſe I take *Mat.* 18. 17. 1 *Cor.* 5. 1. to the 9. where the whole Communion or Life of Chriſtians, is compared to an unleavened Feaſt(from which that Perſon was to be excluded in generall) without peculiar mention (as ſome would have it) of the Sacrament; you may reckon hither many places *Io.*9.22. 1. *Tim.* 1.20,&c. In which caſe only when excommunicated, the matter is granted. And thus I am apt to think, 1 *Cor.* 5. 9. 10. 11. 2*Theſ.* 3. 6. 14. 2 *Io.* 10. &c. quoted in the ſecond ſenſe before, if ſtrictly taken, ſtands in full force only. As for *Mat* 7. 6. which properly concerns Admonition. *Ier.* 15, 19. 1 *Tim.*5. 22.which,(with ſome ceremonious precepts of the Law as 2*Chron.* 23.19.) In the words,are much applyed for the ſcaring of many Conſciences, I muſt appeal to other Iudgments when they are well weighed, whether in their proper ſenſe and importance they are not many leagues off this peculiar buſineſs of the Sacrament.

I will conclude with 4 Wiſhes:

1. I Wiſh wee had a Government eſtabliſht in the Church, the neereſt in Chriſtian prudence that may be, to the word of God;

2. I

2. I Wish the duty of Fraternall correption, a watching over, and admonishing one another in love were better known and practised amongst us.

3. I Wish that men would look more into their own consciences, and leave the judging of others spirits, hearts, and reines alone, to the judgment seat of Christ

4. I Wish, though there may be some judging by the fruits, that wise religious men would be more cautious of countenancing these separations in the visible Church, seeing upon the same ground that you goe to gather a Church out of my mixt Congregation, another will gather a separation out of your Church; and so continue (as I have intimated frō our sad experience) an endlesse separating, untill this first separation shall in a few years be able to take up the saying of that Greatest Grandmother, unto those many schisms she shall see issuing, as her naturall offspring, out of her own bowels, Rise up Daughter, goe to thy Daughter, for thy Daughters Daughter has a Daughter; for this separations separation has a separation.

Deo Gloria, mihi Çondonatio;

J. H.

FINIS.